

Aurangzaib Yousufzai – November 2017

Thematic Quranic Translation Series - Installment 32
(IN ENGLISH LANGUAGE)

**AL-NISA IN QURAN – THE SOCIAL CLASS,
SEGMENT OR GENDER IT SIGNIFIES!**

Rebuttal of Fictitious Traditional Interpretations

***Relevant Verses Brought under Rational
and Academic Scrutiny***

PRELUDE

This research based thesis is presented with the foregone conclusion that the Muslim masses around the globe have, for ages, been duped into blind pursuit of an organized ARAB HOAX called ‘traditional Islam’ instead of the Original socio-economic-political Ideology of peace and equality that Quran once disseminated.

In the entire lot of existing Quranic exegeses and/or translations we always find the **words Nisaa or An-Nisaa exclusively defined as “WOMEN”** irrespective of its relative context, corresponding scenario and particular narrative occasion. In general, the constantly observed persistent tendency of selecting a single and most commonplace meaning of an Arabic word, without regard to different situations under discussion, or the wide range of definitions these words command, was found to follow a deliberate and well thought out evil strategy that has worked wonders in *disseminating the most misleading form of Quranic injunctions* to the humanity. *This distorted face of Quran* takes us miles away from the original philosophy and the pristine message of Quran. It creates ambiguities and raises countless questions in our minds about Islamic Doctrine. So far as our present Theme is concerned, the respective fictitious renderings of Quran have helped perpetuate man’s supremacy over women and by playing with the prestige and privileges of women folks, played a pivotal role in maligning the character of

Islam and the Muslim nation. This vicious distortion has always provided ample opportunities to other faith groups of humiliating and ridiculing our Ideology.

Those of our so-called Muslim scholars who participate in discussions and debates with the contenders of other faiths in their bid to propagate their form of Islam, often have to resort to an apologetic attitude due to the fact that they cannot substantiate the veracity of their Doctrine empirically or on the criterion of logic and modern fields of knowledge. So they have to limit their exchange of views often to defensive tactics. Perhaps the Readers are aware that due to this awful weakness on their part they are invariably given the title of Muslim Apologists in the Western world. In spite of this general humiliation faced by them, they are adamant on preserving their corroded concepts and are not found willing to wake up and make fresh efforts to analyze the basic material realities of their divine Scripture. They never agree to try to re-discover its fundamental philosophy by using the Inductive Logic or the dialectic Rationalism of modern times. Therefore, they still continue to present their fictitious Islam to an extremely intelligent world out there in the name of delivering the message, without ever realizing that they stand on flimsy grounds with fragile minds.

Through modern research methodology, ample evidence has surfaced by now to prove that the **word NISAA** in the Quranic context is largely used in a social class paradigm, and in the deeper Quranic reformative style, this word signifies the *weaker segments of a society or nation, viz., the subdued, weaker and neglected masses or the majority of poor working class of a population*. This is a definition fully authenticated by world's most popular Arabic lexicons as well as by linguistic rules. In this major Theme of Quran, induction of a linguistic fraud was part of the royal conspiracy that was carried out with great planning and a startling efficiency aiming to corrupt the Quranic renderings radically starting the very beginning of Umayyad period. This vicious undertaking served to create justifications for the most despotic regime of Umayyad clan with its monopolistic feudal system based on extortionist practices and exploitation of poor public to make way for the riches and royal luxuries for an elitist class of rulers. The enemies of Islam succeeded in transforming the entire Islamic Doctrine of peace, social liberties, justice and equality of rights, by the medium of a superfluous act of Tafseer (Interpretation) Writing, and, to back it up, invented thousands of narrations of "holy gossip" ascribed to the Messenger of Islam, with the name of Hadith.

After this short summary of background situation, we now proceed with our research into the real meanings of NISAA and then bring under review those most up to date translations of relevant Verses where the corrupted interpretations have been passed through a process of purification and brought back into the true light of Quran.

The word NISAA according to different authentic lexicons:

NISAA: nsw, nsy; tansiah; mansaah: [النِّسَاءُ]: تَنَسَّى - نَسَاء - نُسُو - نَسَاة - نَسَى / ان س و

lowly people; rubble; a forlorn thing, insignificant, completely forgotten, womanly, effeminate, to render ignominious, render backward, postponement, delay; oblivion, forgotten, counted for nothing, who is despised. “Arq-un-Nisaa”- a sickness that causes weakness – Sciatic Nerve. Both root words overlap with each other. In Lane’s Lexicon both roots are given together and ‘women’ are not specified in their definition – see supplement, page 3033. ‘Tanasah’ تَنَسَّاه: He showed that he has forgotten it; he forgot it; he neglected; he threw it out of mind. In “Lughaat al-Quran” its figurative meaning is given as “that segment of a society who lacks manhood” (for details, see the title ZBH and BNW). In other Lexicons both Roots are defined separately as under :-

NSW: An-Niswah, An-Nisaa, An-Niswaan: All of these are non-literal plurals of al-Mar’ah, meaning that al-Mar’ah means ‘a woman’ and ‘an-Nisa’(etc.) means many women. Its singular does not appear from its Root. On the other hand, in Lisaan al-‘Arab, its plural is also shown as ‘Niswah’. With reference to Sibawiyah, nisaa, niswi, niswah and nusiaat are mentioned.

NSY: Its meaning is given as ‘to disregard, to neglect, to forgo. Nasi here signifies as ‘to disappear from the sight (5/14)’; Insaa: to put off, to delay.

After clarifications of NISAA’s diverse literal and metaphoric meanings, let us now cover full range of application of its meanings in different contexts of Quranic narrations with the aim of bringing up its true Quranic concept in its social class paradigm. First of all we study its applications in the scenario of Prophet MOSES’ mission. **Verse 2/49:**

49/2 : وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٍ (٤٩)

Transliteration: “Wa iz najjayinaa-kum min aal-e-Fir’ouna yasumoonaa-kum soo’al ‘azaabi yuzabbihoona abnaa’akum wa yastahyoona NISAA’a-kum. Wa fi zaalikum balaa’am min Rabbi-kum ‘azeem”.

The prevalent illogical, fictitious translation:

“Remember that time when we saved you from the slavery of Faruah’s people. They had inflicted upon you the worst kind of torture. They used to kill your boys and let your women live. And this situation was a serious trial from your Lord” (Moududi).”

The ill-logic of this translation is obvious from the fact that if any nation’s males are killed in routine, due to lack of procreation opportunities, the nation would disappear from the face of the earth after the passage of their existing generations. Procreation cannot continue without the community’s males. If all males are killed, who would shoulder responsibility of laborious duties of slaves which only men can carry out? Therefore, this traditional translation is absurd under the criterion of knowledge and intellect. Neither the term ‘abnaa-akum’ applies here to male offspring, nor ‘nisaa-akum’ here applies to girls or women.

Rationalism based up-to-date translation:

“Remember the time when we had rescued you from the people of the Faruah who kept you under the worst kind of suffering. They incapacitated/humiliated your brave and courageous sons (يُدَبِّحُونَ أَبْنَاءَكُمْ) and supported and encouraged your weaker ones (وَيَسْتَحْيُونَ نِسَاءَكُمْ). And under this coercive system you faced real hard times.”

(Please note that NISAA here cannot mean women, but that segment of community which was devoid of strength and manly courage.)

Let us now check the famous Verse 2/223 that portrays “*women as your tilth*”.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ
الْمُؤْمِنِينَ.

Transliteration: “Nisaau-kum harthun la-kum, fa aatu harthu-kum annaa shi’tum.
Wa qaddamu li-anfusi-kum. Wa attaqui-llah wa a’lamu anna-kum mulaaqoo-hu.
Wa bashshir-il-Momineen.

Traditional, illogical translation which smears the face of Islam:

“Your wives are your tilth; go, then, unto your tilth as you may desire, but first provide something for your souls, and remain conscious of God, and know that you are destined to meet Him. And give glad tidings unto those who believe.”

From the above you can imagine the conspiracy to humiliate women. By drawing parallel with tilth or land, women are reduced to the level of most passive creatures which can be trodden upon as wished by males. Great Quranic injunctions have been molded to suit their manipulative wishes. By exercising deductive logic on this issue, subjecting of women to sexual perversion of all kinds has been shamelessly justified by the old scholars through weirdest kind of interpretations of this Verse which I do not prefer to add here.

However, the most up-to-date Rational Translation is given hereunder where full concentration on the meaning of NISAA is solicited:-

“Your communities’ weaker segments/the downtrodden masses (نِسَاؤُكُمْ) are your true national wealth and assets (حَرْثٌ). Therefore, keep close contact with your assets in whatever way you may wish. And help your own people to establish themselves on strong and respectable footings (وَقَدِّمُوا لِأَنفُسِكُمْ). And in this way show your concern with Law of God (وَاتَّقُوا اللَّهَ) and do remember that all of you have to face him for accountability (مُلَاقُوهُ). The people of faith and peace, who act likewise, must be given glad tidings”.

Ha-Ra-Thaa = To till and sow, cultivate, cut a thing, **acquire (goods), to collect wealth,** seek sustenance, work or labour, plough, study a thing thoroughly, to examine/look into/scrutinize/investigate, call a thing to mind. Harth has the meanings; **Gain, acquisition, reward (gain), recompense (gain),** seed-produce, what is grown/raised by means of seed/date-stones/planting. A wife or road that is much trodden.

Alif-Taa-Waw (e.g. of "atawoo") = to come, to bring, come to pass, come upon, do, commit, arrive, pursue, put forth, show, increase, produce, pay, reach, happen, overtake, draw near, go, hit, meet, join, be engaged or occupied, perpetrate (e.g. crime), undertake.

Verse 2/187:

أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

Transliteration: “Uhilla la-kum layilat-us-Siaam al-Rafth ilaa Nisaai-kum. Hunna libaasun la-kum wa antum libaasun la-hunna. ‘Alima-llaahu anna-kum kuntum takhtaanoona anfusa-kum, fa taaba ‘alayi-kum wa ‘afaa ‘an-kum. Fa al-aana baashiru-hunna wab-taghoo maa kataba-llaaha la-kum. Wa kuloo wa ashraboo hatta yatabayyana la-kum al-khayit al-abyadh min al-khayit al-aswad min al-fajr. Thumma atimmu as-Siyaam ilaa al-layil. Wa laa tabaashiroo-hunna wa antum ‘aakifoona fil masaajid. Tilka hudood allahi fa-laa taqraboo-ha. Ka-zaalika yubayyin-ullahu ayaati-hi lin-naasi la-‘alla-hum yattafiqoon.”

Let us first see the ill-logic of **traditional translation** where the vicious input of woman and sex has smeared the face of Quran and ruined the honor of the Divine Discipline it ordains:-

“IT IS lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. God is aware that you would have deprived yourselves of this right, and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which God has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night, and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. These are the bounds set by God: do not, then, offend against them - [for] it is thus that God makes clear His messages unto mankind, so that they might remain conscious of Him.”

Look at how the women folks are being manipulated at their whims. They were free to turn them into “tilth” (farm-land) to be treaded upon, and then turn her into “clothing”, and finally render her a tool of deriving pleasure from by “lying with

them skin to skin” as and when they might like! The height of foolishness is reflected in this sentence, “do not lie with them skin to skin when you are about to abide in meditation in houses of worship”! It no doubt signifies that women folks were kept close by during “meditation” too, in the mosques, and were being benefitted from during meditation! So, then it had to be prohibited by God! None of these traditionists ever ventured into using their mental faculties to free their work from this kind of childish blunders! However, needless to mention, in the Mullah’s (Priests’) Islam, the most important theme was SEX, and only Momineen of fictitious Islam could display such sexual stamina after a long and tiring day of fasting! They were very happy to perform both, a daylong “ritual” of fasting and another “mandatory ritual” of sex at night!!! And it was still their exclusive quality that sexual lust REMAINED DOMINANT even during the “secluded meditation” in mosques, called “Aetikaaf” (عَاكِفُونَ).

And NOW, in the perspective of the true Quranic vision and wisdom, we come to that **RATIONAL TRANSLATION** which can proudly be presented before any forum of highly qualified intellectuals; and which is the harbinger of greatness of Islamic Ideology :-

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧)

The Most up to date RATIONAL TRANSLATION

“As long as there was total absence (لَيْلَةَ) of the practice of abstention-from-evil (الصِّيَامِ), you were allowed (أَجَلٌ لَكُمْ) to exercise foul language and indecent manners (الرَّفَثُ) towards your weaker classes (نِسَائِكُمْ); whereas, in the society they are an integral part of you just as you are inevitable for them (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ). Allah very well knew that you have been usurping the rights of your own people (كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ); but He has turned towards you and has forgiven you. Therefore, now establish direct relationship with them (بَاشِرُوهُنَّ) and seek just as much as Allah has ordained for you. And do acquire knowledge (وَكُلُوا) and follow the respective conduct (وَاشْرَبُوا) so that it may help you discern the difference between white and black, viz., good (الْخَيْطُ الْأَبْيَضُ) and evil (الْخَيْطُ الْأَسْوَدُ)”

in light of the dawn of your Doctrine (مِنْ الْفَجْرِ); subsequently, complete the spreading (اَتَمُّوا) of your discipline of Abstinence-from-evil (الصِّيَامَ) up to the darkness of ignorance (اِلَى اللَّيْلِ) around you. Moreover, when you still are in the stage of deliberation for formulation of policies (عَاكِفُونَ) with regard to the promulgation of Divine Commandments (فِي الْمَسَاجِدِ), do refrain from spreading the word of glad tidings among your weaker segments (وَلَا تُبَاشِرُوهُمْ) . These are the limitations prescribed by Allah, so don't venture near to their breach. Allah clearly explains His injunctions to you in order that you may make others conscious of His laws.”

Words in parenthesis in the above translation defined hereunder:-

Layila-tus-Siam : [لَيْلَةُ الصِّيَامِ]: Lack of the discipline/tradition of abstinence from evil;

Layilah = night/darkness. Siyaam: Discipline of Abstinence; Al-Siyaam = discipline or training in Abstinence from evil.

Nisaai-kum: [نِسَائِكُمْ] : Your weaker segment of population; public; poor classes.

Al-Rafth : [الرَّفَثُ] : A conduct of foul-mouthing, insult, humiliating.

Takhtanoona anfusa-kum : [تَخْتَانُونَ أَنْفُسَكُمْ]: Usurping the rights of your own people.

Baashiroo-hunna : [بَاشِرُوهُمْ] : Keeping direct connection; to give glad tidings to them

Kuloo : [وَكُلُوا] : to eat; to acquire; to learn.

Ashraboo : [وَأَشْرَبُوا] : Mashrab: Swallow, sunk in, absorb, one who partakes in a particular way or conduct.

Al-Fajr: [الْفَجْر] : Fajr: Morning, light of Dawn; Al-Fajr: the bright light of Deen (Doctrine).

Al-Khayit al-Abyadh [الخيطة الابيض]: Whiteness, virtue, goodness. Al-Khayit al-Aswad: [الخيطة الاسود] Black, Darkness, evil. Literal: white thread & black thread.

Al-Masaajid: [الْمَسَاجِد]: Divine commandments and submission thereto. Objects of submission. Sajada: He humbled or submitted himself to; prostration.

Aakifoon: [عَاكِفُونَ] : Those in deliberation; formulation of rules and regulations; sitting in meditation.

“FOUR (4) MARRIAGES FOR MALES”

Now is the turn for the most crucial and world-renowned issue of FOUR MARRIAGES supposed to be allowed to Muslim males in ISLAM. Let us most academically analyze the respective Verse so that the black scar of Polygamy in Islam can be washed away from its face. Presented hereunder is the Verse 4/3:-

3/4 : وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ ۖ أَلَّا تَعُولُوا ﴿٣﴾

Transliteration: “Wa in khiftum allaa tuqsitoo fil yatama, fa ankihi maa taaba la-kum min an-Nisaa mathnaa, wa thalatha, wa ruba’a. Fa in khiftum alla ta’diloo, fa wahdah, aou maa malakat ayimanu-kum. Zaalika adnaa alla ta’ooloo.”

Corrupted traditional translation:-

"And if you have reason to fear that you might not act equitably towards orphans, then marry from among [other] women such as are lawful to you - [even] two, or three, or four: but if you have reason to fear that you might not be able to treat them with equal fairness, then [only] one - or [from among] those whom you rightfully possess. This will make it more likely that you will not deviate from the right course. "(Asad)

This is the only Verse in the entire Quran whose fake translation has served to legitimize FOUR MARRIAGES for Muslim males. As obvious, this translation being fully inconsistent and ambiguous in its expression stands as a gross disregard or insult of human knowledge, intellect and wisdom. Kindly note that the Quranic topic under discussion deals exclusively with solution of the ISSUE OF ORPHAN CHILDREN, and ordains good and just treatment for them. ORPHANS are younger, non-adult children whose father, who is their guardian and sustainer, has died. This poor segment of society (النِّسَاءِ) consists of both males and females. HOWEVER, in utter disregard of the described facts, suddenly from nowhere, many adult women, willing to marry, spring up and marriages of Momineen with up to FOUR of them, simultaneously, declared eligible! Can we find some logical explanation of this ordeal? Do the adult and matured women fall in the category of ORPHANS? Assuming that the MINOR ORPHAN GIRLS were taken as eligible for marriages and taken in marriages forcibly, what was done about the MINOR ORPHAN MALES?? A total deplorable silence will be noted here!!! What nonsense the Book of Divine Wisdom was subjected to, can we imagine? What kind of blind conformist nation the Muslims appear to be in view of the historical fact that in 1400 past years no one – virtually nobody – ever raised a single finger of objection to this cheapest of frauds!!!

NOW, the most up-to-date Rational Translation:-

3/4 : وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٣﴾

“And if you have reason to fear that you might not act equitably towards orphans, then SPONSOR OR TAKE UNDER YOUR GUARDIANSHIP (فَانكِحُوا) from this weaker segment of society (مِّنَ النِّسَاءِ) two, three and four of such as may deem appropriate to you; then if you think you can’t treat all of them justly, sponsor only one; OR just take care of those who are already under your subordination through an oath or working contract/agreement (مَا مَلَكَتْ أَيْمَانُكُمْ). This way it is more likely that you will not over burden yourselves.”

“MEN INCHARGE OVER WOMEN”/ “WIFE THRASHING”

Let us now deal with another crucial Verse with a most controversial traditional translation. We need to throw some academic and rational light on it too so that the perennial question of Men’s purported superiority over Women is appropriately answered and Quran can raise its head proudly before the entire humanity.

Verse 4/34:

34/4 : الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Transliteration: “Ar-rajaaalu qawwamoona ‘alan-Nisaa bi-ma fadhdhal-ullahu ba’dha-hum ‘alaa ba’dhin wa bi-maa anfaqu min amwaali-him. Fas saalihaatu qaanitaatu haafizaatun lil-ghayibi bi-maa hafizallah. Wa allati takhafoona nushuza-hunna fa ‘izoo-hunna wa ahjiroou-hunna fil madhaji’i wa adhribu-hunna. Fa in ata’na-kum fa laa tabghu ‘alayihinna sabeela. Inallaha kaana ‘aliyyan kabeera.”

The devious **traditional translation** goes like this:-

“Men are the “protectors and maintainers of women”, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them

to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.”(Asad)

Some of these traditional translations declare men “in charge of women”; some others say “Overseers over women”. Rest of the text is generally identical to each other.

Obviously, this traditional translation aims to assert men’s superiority over women just because they are the bread-winners of the family and spend their earnings to cater for the needs of women. On this pretext, they claim that a woman has to be obedient to her man. And to this end, if a man has to thrash a woman, he has a right to do so. As women are dependent upon men for their living, so they stand inferior to men. Under the despotic regimes of Islam, this particular mindset has been cultivated and till date the entire Muslim nation is suffering from this grave misconduct.

NOW, presented hereunder is **the most up-to-date Rational and academic Translation** which would revolutionize your way of thinking about Quran.

Verse 4/34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

“The powerful and authoritative segment of society, viz., the elitist ruling class (الرِّجَالُ) are responsible for providing stability to the weaker segments of population (النِّسَاءِ) insofar as Allah’s Laws have bestowed some of them a higher level than the rest, and insofar as they are in a position to spend (وَبِمَا أَنْفَقُوا) from their national wealth (أَمْوَالِهِمْ). Therefore, society’s righteous groups, and the loyal and submissive groups, safeguard those visionary goals of the nation (حَافِظَاتٌ لِّلْغَيْبِ) which are supported by Allah’s Laws. However, those groups among them whom you fear ill-conduct from (تَخَافُونَ نُشُوزَهُنَّ), you need to admonish them (فَعِظُوهُنَّ) and leave them to deliberate in their gatherings (فِي)

(واضربوهم) and explain the issues to them clearly (المضاجع) and explain the issues to them clearly. Then if they turn to you in obedience (أطعكم), do not take steps against them. Verily, Allah's Law has very high inspirational values."

And finally, in connection with performance of duties OR the pursuit of divine commandments (الصلاة), how the word NISAA is used, we are going to witness through the **most Rational and Academic translation of Verse 4/43:-**

4/43 : يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا^{٤٣} وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ^{٤٤} إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (٤٣)

Transliteration: "Yaa ayyuhal-lazina aamanu laa taqraboo ilas-salaat wa antum sukaraa hatta ta'lamoo ma taquloona wa la junuban illa 'aabiry sabeel hatta taghtasiloo. Wa in kuntum mardhaa aou 'alaa safari aou jaa'a ahadin min-kum min al-ghaait aou laamas-tum an-Nisa, f alum tajidoo maa'an, fa tayammamoo Sa-ee-dan tayyiban, fa amsahoo bi-wujoohi-kum wa ayidee-kum. Inna-llaha kaan 'afuwwan ghafoora."

Translation:

"O those of you who have attained to faith and peace, when your intellect/mental faculties are confused (سُكَارَى - sukaara), do not go near to the pursuit of divine commandments (الصَّلَاةَ لَا تَقْرَبُوا) until you have acquired full knowledge of what you are speaking about; and it is the same when you happen to be a stranger (junuban - جنباً) on this ideological front until you purify your concepts (taghtasiloo - تَغْتَسِلُوا), except if one has crossed his way towards the learning process (illa 'aabiri Sabeel - إِلَّا عَابِرِي سَبِيلٍ). And if you suffer from infirmities of faith and belief (mardhaa - مرضى), or still are in the middle of your learning process ('alaa safari - عَلَى سَفَرٍ), or if one of you has come up from a very low intellectual level (min al-Ghaait - مِنَ الْغَائِطِ), or a particular conscious weakness has touched/influenced you (laamas-tum an-Nisaa - لَامَسْتُمُ النِّسَاءَ) and you have not known a revelation/guidance solving this problem, all you need is to keep your targets and aspirations (فَتَيَمَّمُوا) very high and noble (صَعِيدًا طَيِّبًا). Then assess (فَلْمَسَحُوا) your thoughts/concepts (وُجُوْهِكُمْ) and capabilities (وَأَيْدِيكُمْ). And keep in mind that, verily, Allah is forgiving and dispenser of protection."

Important words in parenthesis above, are defined from authentic lexicons:

Junuban (جُنُبًا): A side, direction, corner, strange, stranger, unrelated, from far off, not known.

Taghtasiloo [اَغْسِلُوا]: To wash, clean up, to do cleansing.

Ayn-Ba-Ra - عابر السبيل = to cross, interpret, state clearly, pass over. i'tabara - to consider, ponder over, take into account, get experience from, take warning. abratun (pl. i'bar) - regard/consideration, admonition, warning, example, instructive warning. aabir (pl. aabiriina) - one who passes over. i'tabara - to take warning, learn a lesson.

Mardhaa (مَرَضَى): Afflicted with sickness; in weakness; in problem, error, shortcoming, lacking. One whose heart is in doubt or lags behind in faith and belief (Al-Raaghib).

‘Ala Safarin (عَلَى سَفَرٍ): Travel, travel for acquisition of knowledge and awareness; to shine on the sky of discovery and progress; to illuminate; to become manifest, apparent; to glow, shine, yield, achieve, rise; to draw results; to clean the house from rubbish; Asfaar = Books that reveal truth; to unveil, uncover.

Min Al-Ghaait (مِنَ الْغَائِطِ): one coming up from a low mental and intellectual level.

Laamastum An-Nisaa (لَامَسْتُمُ النِّسَاءَ): Caught or inflicted by some weakness.

Lam Tajidu Maa'an (لَمْ تَجِدُوا مَاءً): Maa is often used for divine revelation or guidance.

Tayammamu (تَيَمَّمُوا): Aims, ends, intentions, to determine.

Sa'eedan Tayyiban (صَعِيدًا طَيِّبًا): Lofty, exalted, pure.

Amsahu (اَمْسَحُوا): To start journey on land; to survey, to assess, to cover an area of land, to measure, one who journeys a lot; cleansed; to clean what is wet or dirty.

Wujooha-kum [وُجُوهُكُمْ]: the direction of your thoughts, targets, ideology; faces.

Ayidiya-kum [أَيْدِيكُمْ]: Your resources, capabilities, strength, hands.